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January 1, 1969

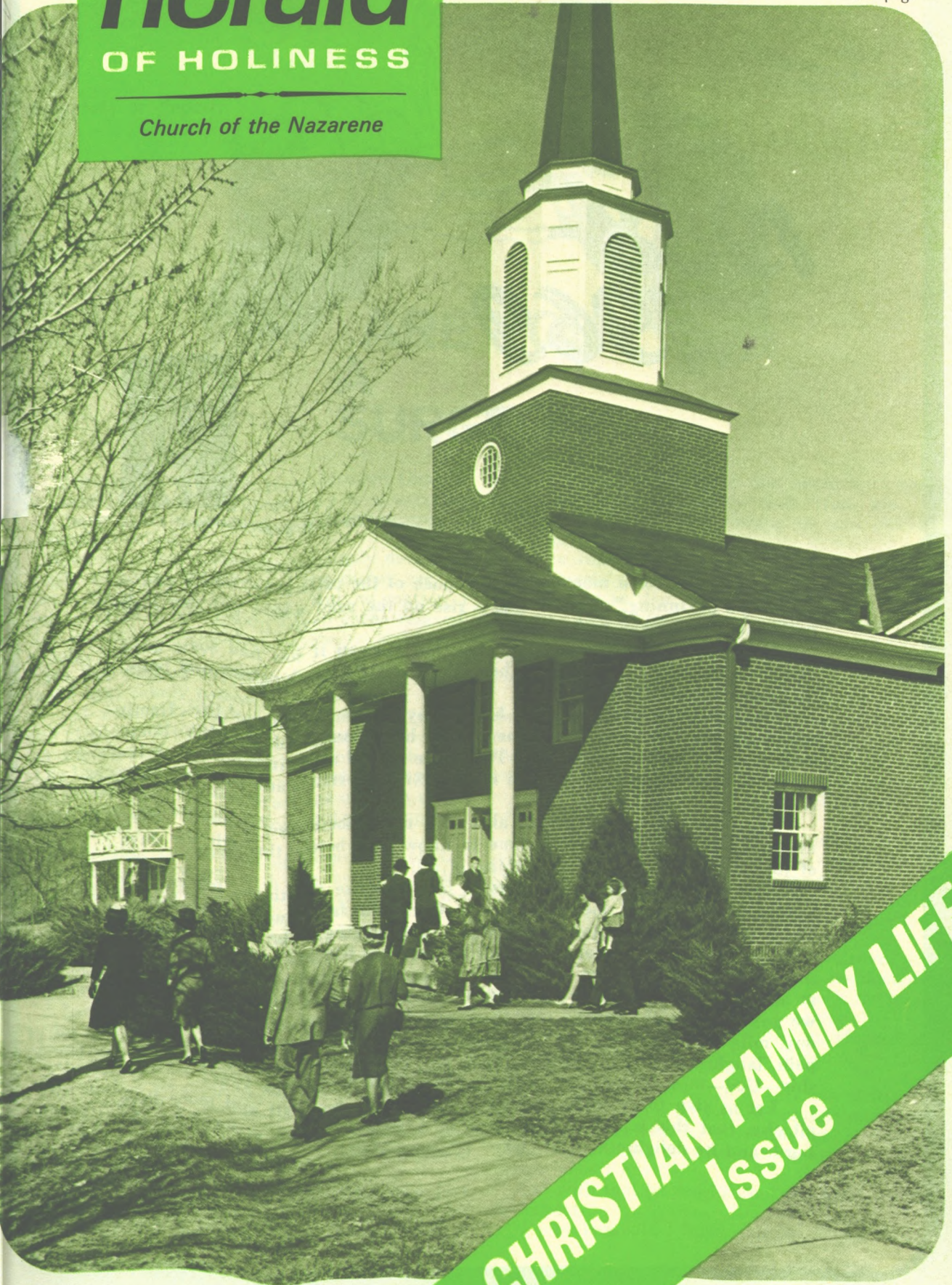
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herald

OF HOLINESS

Church of the Nazarene

When Families Worship Together
(See page 4.)



CHRISTIAN FAMILY LIFE
Issue

1968 = 1969



By General Superintendent Lewis

LET US pause for a moment at this epoch of the calendar—"year's end—year's beginning." This is like a rise on the road where one can look back and see the way he has come.

It has been a checkered year. By that I mean it has had some good and some bad in it. It had some health and some pain, laughter and tears. So went the year 1968.

Changes there were—changes brought by the inevitability of life. Death was active in this year now gone. Some have gone into eternity. Some walk no more the Christian way. They have turned aside into sin's enslavement. They did this by their own choice. Sin is terrible and the way of it is tragic.

But there were good things also. We made some new friends. They are priceless—every one. We came to know God better through the days of this year—that was the best thing of all.

Above all, the days and events of last year are the times, places, and experiences that had meaning in our Christian faith, walk, and living. These things are important, meaningful, and lasting. The experiences of 1968 are gone, but the values of soul and eternal life are still with us.

Looking ahead—what will it be? A person cannot really look ahead at all. It is just a number now—1969. What will it be like? Where shall we go? What will happen? All these questions are unanswered. Day by day, mile by mile, they will be questions no longer, but answers. Death, pain, laughter, friends, sunshine, rain, toil, fun, prayer, praise, souls, worship—God—most of all God, these and more will be in this year.

Let us step forth with confidence and know, above all and more than all else, that this is true. "The steps of a good man are ordered by the Lord: and he delighteth in his way" (Psalms 37:23). □

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• By Howard H. Hamlin,
M.D., F.A.C.S.
(Missionary on furlough)

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Amputate or Repair:



ARE YOU A PLASTIC SURGEON?

IT WAS a comfortable train between Chicago and Detroit—and opportunity to thwart the telephone and to sneak in a few moments of leisurely reading.

Noon came and I sauntered casually down the gently swaying coach toward the dining car. A few queued before the door. But no matter, I was so relaxed that I didn't even care—relaxed, that is, until he stepped up beside me and began to talk.

He had stepped out of the men's lounge next to me, and calmly passed some pleasantries. I answered with only the minimum of civility; for one glance at his disheveled appearance irritated my middle-class sensitivity. His hair looked as if he had combed it with an eggbeater; the three-day growth of beard had dried egg on it. A soiled sport shirt and ancient army suntans completed the ensemble.

His halting explanation of three days on the train from the coast with his suitcase stolen warmed my response a bit. But it still did not explain the egg in his beard.

The line before me had dwindled and the dining car steward asked politely, "How many, Sir?"

Emphatically I raised one finger as I distinctly answered, "One!"

I had been conned before; but I wasn't going to let this deadbeat tag me for a dinner companion and a free meal.

The huge menu nearly hid me while I laboriously studied its offerings. Suddenly, across the barrier I heard a protesting drawl, "But if you feel that I'm dressed too poorly to sit in this lovely diner, I'll be glad just to take something to my seat."

"No, suh! You are OK. Hyr am a seat just across from this gentlemun!"

And my worst apprehension materialized as

the effusive steward seated the bearded with the egg just across the snowy cloth from me. I shrugged inwardly with resignation and placed my order.

As he began to eat, I noticed his hands—or more correctly, his hand and a half. His right hand looked as if it had been split with an axe and only two fingers and a thumb had survived. But my furtive glance turned to amazed inspection as I watched his dexterity with a knife and fork.

My curiosity was not to be denied, and I suddenly broke the self-imposed silence. "Parden me, Sir. I am a surgeon, and I am amazed at the skill with which you use your right hand. Do you mind telling me how you lost your fingers?"

His glance betrayed a sudden self-consciousness.

"I really never think about it unless someone mentions it. As a lad of five years I was out with my grandpappy watching him clear stumps from our Arkansas homestead. I sneaked a dynamite cap when he weren't looking—and the explosion tore my hand real bad.

"Grandpappy picked me up and drove the team into our little mountain town to the doctor's office. The doctor took one look, shook his head gravely, and said, 'I'll have to amputate!'

"Just then his partner strolled in, glanced at the hand, and said, 'I believe I can save that hand, at least part of it!'

"He sat down and began to pick out shattered pieces of bone, snip off tattered muscle and skin, tie the bleeding vessels, and wash out the debris. Then he carefully repaired the remainder; and here's what I have."

And with that he reached out the hand for me to inspect.

"I play baseball, I hunt, and the Dodge Motor

Company has not even classed this a hazard, so that I do skilled jobs in their assembly plant."

Back in the coach, I gazed out the window unaware of the passing scene. I was occupied with the mental image of a tiny lad without a hand—economically and socially crippled for life—and I shuddered a little.

And I thought of the philosophies of the two surgeons:

"Let's amputate!" or

"I think I can salvage it. Let's try!"

It doesn't take much skill to amputate. More successful amputations have been done on the battlefield than in an operating room. But it does take skill and patience to salvage a bad situation.

I walked unexpectedly into the business office of an old friend whom I had not seen for years. He quickly tried to snuff out a cigarette butt and hide it from me. Disturbed, I cautiously asked him about the church, for he had been an active Christian in the years I had been there.

He cursed and told me this story:

"I guess I wasn't keeping the rules too well, and I didn't attend too regularly. But the pastor never once called me on the phone, or came to see me or counsel me or pray with me. Instead, I received a curt letter through the mail saying that I had been dropped from membership in the church; and I've never gone back."

The pastor believed in the philosophy of "Let's amputate!" After all, it's lots less work; for the process of salvage takes patience, time, and compassion.

But consider the cripples afterward—the irreparable damage.

And in this day of
the generation gap
the revolt against authority,
the shattering of the family
traditions,
we need to salvage—and amputate
only as a last resort.

This was Hosea's motivation as he fought back the wayward Gomer. This prompted the father's reception for the prodigal son.

This was Isaiah's message, "A bruised reed shall he not break, and the smoking flax shall he not quench." □

● By Fletcher Galloway
San Francisco



When Families Worship Together

IT WAS an unforgettable experience. Only once in my life have I seen it. A whole church full of families sitting together. It was a deeply moving sight to me.

I was a visitor, trying to be unnoticed, sitting in the back.

A dear old man came in with his wife on his arm and behind him a carbon copy—only taller and straighter—with his wife, and five or six children. They sat together in a pew near the front.

Following them, family after family after family—until the large sanctuary was filled to capacity, from front to back. I asked the usher after the service how many members they had. He said, "Five hundred and fifty families. We are trying to persuade 50 families in the southeast part of town to withdraw and start a new church. We have to bring in chairs for every service."

I knew that the doctrines of this church fit beautifully into their family emphasis, and I knew that nationality background was a factor. But I said to myself, If we could make a family-centered program work, with our evangelistic vision and thrust, we could take the world. They have more than 40 strong churches in a city where we have four.

We do not believe that children are born into a covenant-salvation. We believe that all are born

sinners, and are saved through a personal experience of grace. However, I am convinced that we can do better, getting our families to sit together and worship together in church in this day when it seems that the devil's *supreme* thrust is to destroy the family.

The family is a divine institution—in fact the first institution that God brought into being on this planet. Also God hedged it about with half of the Ten Commandments. "Graven images" were household gods. "Adultery"—specifically the breakdown of the basic husband-wife "for life" foundation of the family. The basic premise of the commandments, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation." "Honour thy father and thy mother"; "Thou shalt not covet thy neighbour's house . . . thy neighbour's wife"; "Remember the sabbath day, to keep it holy. Six days shalt thou"—make a living. Sometimes we preachers get the idea that this was put in to save the Church, but Jesus said it was "for man"—for the family.

It has been demonstrated over and over that family influences out-poll all others as the key factor in bringing individuals to salvation—"mother," "father," "Christian home."

It is not easy to reach people, and this desperate day when there is so much to preoccupy, and preempt, and pull away, we try most everything in our effort. However, I am afraid too much of it turns out to be "spinning wheels."

I was brought up short in a board meeting. My trustee chairman stood to his feet and said, "Pastor, something troubles me. You know I am on the road [a salesman] all week, and Sunday is my only chance to be with my family [five wonderful children]. I wish we could just sit together in church and worship God as a family." By that time big tears were rolling down. Another trustee echoed almost the same words.

The wives of both these men were working in junior church, which was very large and also was being used as an "escape" by some pre-teens who were skipping church. Also my trustee chairman at times was helping to "count the money during church"—my pet peeve; second only to ushers who get together and discuss gunsights, latest models, and who's going to win the pennant, while the worship service is in progress.

The board voted to discontinue junior church. I know that junior church services have many values, and do a great deal of good with well-qualified leadership who can give adequate time to preparation. I suppose all told I have operated a junior church as part of my program 20 of the years of my pastoral experience. Part of the time the results were doubtful, and a few times, junior church was definitely not helpful in our situation. It is a good thing to take a hard

look at what we are doing and decide whether what we are doing is accomplishing our objective.

Now we have hired professional care for the babies and toddlers. Our Sunday morning offering is brought forward after it is taken, dedicated to God, and then stashed away in the pulpit until after the service. One usher stays on duty in the narthex or sits just inside the sanctuary and watches. We start the service at 10:50 a.m.

I try to organize the hymns, special music, scripture, and all, to be a part of the theme of the sermon, and preach so a 10-year-old will understand, and the youngest will at least listen. Unless the Holy Spirit changes the "order"—which sometimes He does—I plan to close at twelve o'clock sharp.

I want all the families that can to sit together. Usually the kindergartners gather around their pastor when the service closes, and as a rule I bend down on their level as I talk with them—bending my knees.

It is my hope that many who read this article will consider the matter of trying to make it more possible for families to worship together as a group at least once on the Lord's day. And it is my hope also that some heads of families will consider trying a plan to be in their own church, with their family sitting together, at least 48 of the 52 Sundays a year, and see if it does not help their family Christian "togetherness."

Actually, my personal conviction is that worshipping together as a family in church is just as important as having a family altar—even though I was converted as a boy of five years at my father's family altar in our own home. □

● By Mrs. Viola Leckie
Buhl, Idaho

I Searched My Heart

A new year is just beginning;
The old year has passed
away.

Everything I've said and done
Will be history today.

Did I live as close to Jesus
As He wanted me to live?
Did I withhold any comfort,
Joy, or help that I could give?

Have I let the Holy Spirit
Fill with faith and love divine?
Does the Christ so live within me
That His blessed will is mine?

Am I crucified with Jesus?
Am I dead to self today?
Or does self on some occasions
Take its own unworthy way?

If I'm criticized unjustly,
Do I turn the other cheek,
And then pray a little harder
For that brother who is weak?

Do I follow Jesus' leadings
Or do people intervene?
Oh, His nearness is so precious
I'll let nothing come between!

For I believe His promises.
Yes, I know each one is true.
Christ shall be first in everything
Till His blessed face I view.



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MONEY

MATTERS IN THE CHRISTIAN HOME

A YOUNG couple sat in my office some while ago and discussed at length their money problems. She was a radiant Christian and he professed to pray through now and again.

Although they had been married only a few weeks, the honeymoon had already ended—and money seemed to be the root of their problem. Who would decide where the money was to be spent? Who would write the checks?

Although the bride earned most of the income, the husband demanded the right to cash all her checks, allowing her only a pittance for groceries and none at all for her personal needs. And he was to give no accounting to her of what he did with her money. It was none of her business, for it was banked in his name only. He was lord and master of all the money she earned.

But it turned out that their money problem was actually rooted in a much larger problem, for he was to become lord and master of all her life. He was to tell her how to cook, how to wash the dishes, which foods she could eat, and what clothes to wear.

Though frail, she had to bring heavy sacks of groceries upstairs while he, though husky, came in empty-handed. He stayed out till midnight and slept till midmorning while she earned the living. He was as dishonest in money matters as he was in dealing with the opposite sex and in several other areas.

This illustrates the basic truth

that sometimes the so-called money problems have their roots in the deeper malady of sin in the heart and sin in the home. Surface solutions regarding home finances may be reached for a time; but if the real problem of sin is still there, its poison will corrupt the home from some other direction.

Therefore the first step in solving money problems in the Christian home is to be sure that both partners in the home are Christians. When two people are sincere in their love for each other and for Christ, they can find a way, by God's help, to make it financially.

There are usually three areas in which money matters need attention in the Christian home:

1. Earning power—How much money is coming in?
2. Partnership—Who makes the financial decisions?
3. Stewardship—What happens to this money?

The first area is where your earning power shows through. Your income is likely larger now than ever before. However, some people are on fixed incomes and seldom get salary increases. Some people do moonlighting. In some homes both husband and wife work. (And what happens to the children? Are you paying too much for your money?)

Christians ought to have a stronger earning power than was the case before they were saved. It is always well to remember that

some things are more important than money.

The second area is where your partnership shows through. Who is going to decide where the money goes? Who is going to write the checks?

If one or the other of you is now unhappy at this point, it is a sign that the two of you ought to sit down together and calmly talk it out—with plenty of give-and-take—and come to a joint solution. Be mature about it—but do it right away.

If there are children old enough to count pennies, include them in the conference and in the decisions. Give them regular allowances and start them on the road to tithing and mature stewardship.

Begin with pencil and paper, preparing a budget for each payday for the next six months. List all the income. Then list all the bills, allowances, savings, etc. And list the tithe as the first bill to be paid, for it is the most pressing obligation you have. And don't forget to list offerings, too.

The home is the grandest human partnership in the world. Keep it that way, especially in financial matters. Let husband and wife take turns writing checks each payday for a while, and soon one or the other will willingly relinquish the honor.

Have family stewardship conferences often, keeping the budget up-to-date. If there are tithing problems, discuss them—talk about them—pray them through!

(Continued on page 12)

Look in your coin purse—right now. Take out a penny. The head side of the coin shows the face of Lincoln—resolute, concerned, human. Turn the coin over. There's the Lincoln Memorial—imposing, symbolic stone. Each side has its own special significance.

In the same manner the family commandment received by Moses, "Honour thy father and thy mother" (Exodus 20:12), has another significant side. The other side was engraved by the "born again" lawgiver, Paul, "Fathers, provoke not your children" (Ephesians 6:4). As we reach out to the new generation—of whom we are co-creators with God—let's turn the coin over. What can we do as Christian parents to "bridge the gap"?

The Image of God

Respect for parents by children and of children by parents must be based on the concept of the individual worth of each person made in God's image. The recognition of this worth is demonstrated in the awareness of individuality, tastes, pleasures and fulfillments. The opposite of love is not hate, but indifference.

"What the World Needs Is Love!" is a popular theme song of the new generation, but it's the older generation that must be a living expression of this love—toward God—toward family. Love is not a new "symbol" but a continuing commitment. A personal acceptance of Jesus Christ by each member of the family is the best foundation for the establishment of strong family relationships.

First a Checkup

Let's find out where we stand. Each member of the family should complete the following inventory privately and then compare the answers in conference with the family. This discussion may be a springboard to a conversation in understanding.

Family Relationships Inventory *Always Frequently Seldom Never* *Item*

1. How often do you thank other members of the family for fulfilling their share of the family work load?
2. How often do you open or read (without permission) mail addressed to another member of the family?
3. How often do you inform the rest of the family where you are and when you will probably return?
4. How often do you apologize for a mistake in action or judgment?
5. How often do you delay discussion of a disagreeable problem until after the meal instead of while eating?
6. How often do you ridicule or use sarcasm toward another member of the family?
7. How often do you criticize another member of the family in front of his friends or strangers?
8. How often do you follow through with disciplinary action (either to be sure it's done—or to accept it as a part of personal growth)?
9. How often do you pray with another member of the family?

10. How often do you share a personal problem or have a family conference with other members of the family?

Can We Be Reasonable?

The next time you discover that an argument is beginning to develop, stop talking long enough to be certain that each person involved can verbally state what the other person is saying—to the satisfaction of that other person. What a task—just to be sure we understand each other! We can often avoid unpleasant conflicts by accurately reviewing what the other person is saying.

Of course, this plan must be begun at an early age by building feelings of consistency in conduct and attitudes. Children must learn to depend upon what parents will think or do. Even though the parents may have to say firmly, "You may not!" the child feels assured that this is the way he can count on life to be.

Family schedules are hectic to say the least. Time is often not available for easy communication. Have you ever said jokingly, "Maybe we ought to make appointments to see each other"? But the children cannot wait for appointments! We must learn to talk together when the need is present. If we wait until a more convenient time, we will probably be told, "Oh, it doesn't matter now." Interpreted this means: You didn't seem to care when I

*"Train up a child in the way he should go—
but go that way yourself."*

Turn the Coin Over

• **By James H. and Alice Jackson**
Pasadena, Calif.

PHOTO BY DE WYS, INC.



was feeling so bad, so maybe you don't care now—or ever.

Life is never truly shared with the itinerant authoritarian. The high ecstasy of the first date or the honor that seems so trivial in adult eyes must be entered into with sincere empathy. Learn to enjoy and also to suffer together. Remember how a small pain or an occasional joy had the ability to fill the whole of life for the moment?

Create opportunities to reason together. This could be a meal out, a frostie together, a private walk after dinner, or the tucking-in time at night. Learn when your child likes to talk and then—let him. What a joy to know the healing of forgiveness and the bond of love at the close of the day!

Words! Words! Words!

Home is where there's lots of talking but not much communicating. How often members of a family fail to speak to each other even as politely as they would to company—and these are the persons we really love!

To shout at a son, "You'll never be a man!" may build up the father's ego—but this sarcasm does not build boys into men. "What's the matter with you? You're always so clumsy!" The constant depreciation and nagging of a parental tongue doesn't really help an emerging adolescent develop grace of movement.

Parents need to develop the language of understanding. As we learn to laugh at our own mistakes and blunders, we help a child face his own problems with optimism.

Children learn very soon to "tune out" the harangue and the lecture, but parents also can learn to give the necessary guidance without belittling the person or destroying the self-image.

This Too Shall Pass

While we may be disturbed by the current adolescent trends in clothes, music, food, or heroes, we must remember that the more important privilege of the parent is to share the permanent ethical and moral values of our society. These are the values that will not pass! How rewarding this confident and courageous approach can be for the Christian parent!

Recently a prominent business-

man in our community, the father of 10 children, wrote for his business publication:

"We no longer live in the vigilante society of the old West, still each of us bears part of the burden of building a lawful society through (1) obeying all laws, whether we like them or not, (2) maintaining a proper attitude toward the public servants we have chosen to head our branches of government, (3) strict adherence to the spirit as well as the letter of the law, (4) fostering the proper ethical atmosphere in our business as well as private relationships, (5) providing mature examples of leadership in terms of honest and law-abiding attitudes in the home as well as school" (*Altadena Topics*, October 1968, p. 1).

One of the ideal ways to convey values is by imitation. Just as we pass along our peculiar voice patterns and language dialects, so do we almost unconsciously share our ideals and values. Children see and feel the true concern that Father and Mother have for each other. They are aware of the validity of our Christian commitment. When the entire family joins in sharing in a project for others, the values become alive—understandable.

Train Up a Child

Your adolescent is not a trained puppy or a rat in a psychological learning maze. He is a human being capable of awesome growth and control. We must recognize that the ultimate goal of discipline is the self-directing person who comes to maturity with a wholesome evaluation of himself, others, and God.

Professor Jan Warters of the University of Southern California indicates that children need the security of knowing the circle of limitation. This is not as a fence to struggle against but a circle of

concern with guideposts to indicate that there are limits for a Christian life, or society, or the family. Parents must help children develop the sense of responsibility, but while doing so give them the confidence that they are within the range of acceptable behavior.

Look at that penny again—be sure that you turn the coin over! "Children, obey your parents"—but, parents—be worthy of this honor and return it to that wonderful God-given life. May your benedictory challenge be that of Pastor Earl Lee, who recently stated at a service of dedication for children: "Train up a child in the way he should go—but *go that way yourself.*"

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to feel sorry for himself.

If a child lives with ridicule, he learns to be shy.

If a child lives with jealousy, he learns to feel guilty.

If a child lives with praise, he learns to be appreciative.

If a child lives with encouragement, he learns to be confident.

If a child lives with acceptance, he learns to love.

If a child lives with approval, he learns to like himself.

If a child lives with recognition, he learns it is good to have a goal.

If a child lives with honesty, he learns what truth is.

If a child lives with fairness, he learns justice.

If a child lives with security, he learns to have faith in himself and those about him.

If a child lives with friendliness, he learns that the world is a nice place in which to live.

With what is your child living?—
DOROTHY L. LAW. □

There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety (Psalms 4:6-8).

Must our homes be
billboards for Hollywood?

THIS IS THE LAST STRAW!

I HAVE had it! I just settled down to listen to my stereo and curl up in an easy chair to read the newspaper when I had to wade through smut knee-deep in the movie ads. And it was supposedly presented in that sophisticated style! But this has happened to me before; so I really should not be so put out by it. But I am. This is it! This is the last straw!

So this is what meets my eyes on a Friday evening in the quietness of my middle-class living room. So this is what is paraded before the eyes of my little girl and the youth of this nation. So this is what some others are watching on screens in complete form tonight while I sit here at home. So this is what America calls adult entertainment. So this is the whoopee and hoopla and swing of the "now" generation. So this is what is going for grabs this weekend and advertised so brashly on the news page.

"Good gut suspense!" is offered by a Twentieth Century-Fox product.

"Graceful and wicked! A delicate masterpiece. . . it offers beauty, sensuality, and perfect taste!" headlines another title.

"A very entertaining, saucy seminar on sex and married couples . . . has a good time kidding the generation gap between tuned-in teen-agers and turned-out parents," screeches yet another.

"Can he roll a cigarette? No! Is he interested in women? When he has the time! Can he kill? Only when necessary . . . and it's always necessary when **THE STRANGER RETURNS.**" Cute material, isn't it? And then we spend precious breath debating whether or not we are a sick society! And then I sit tonight sick at heart when I read on another page of the paper about a teen-

age girl stabbed in the back this morning by a boy as the girl was taking some books out of her locker in a school 10 miles from where I now sit and read and fume.

I have had it!

"Some helpful hints for those who are very rich, very beautiful, very hip, elaborately over-sexed, tuned in, turned on, and bored to death" sets the mood for one film.

And then they have the gall to say they "tell it like it is." Ask any minister. He will tell you they leave out the crushing parts, the sad interludes, the wrenching cries, the really real parts that are told over and over again in the complex, at times hopeless, confessions and conversations spilled out in a pastor's study. These ads don't tell it like it is. They don't even bother to pick up the pieces. They don't really care two pennies' worth. They're only out for the buck, and all America knows it.

"A Western of quality, courage, danger, and excitement! As lean and tight as a hangman's knot!" announces "the best show in town."

And they say they are cutting down on the sex bit and violence. I have yet to see it. It seems to be riding high, whether two Kennedys and a King were shot to death or not. It doesn't seem to matter.

"They experiment with drugs—with sex—and each other," tells a capsule truth about a young, unmarried screen couple.

And then even the TV previews tell me more of the same is to come, not only in the theaters but also into my living room—over there—10 feet away. And so it goes.

Have you had it, too? Have you had it up to here? Have you been put out by it so that next Sunday morning you'll tell your minister

to say something about it from the pulpit the next Sunday, so that you will write a letter to your city's newspaper saying that you've had it up to here, so that you will call a special session this Wednesday evening—a session of parents and teens and younger children—to talk about it, fume about it, decide what you're going to do about it?

Can we have "the smarts" to quit playing around with some of the rinky-dink topics we've been bantering about for the past decade or more and dig into some material that's eating away at our kids and the neighbors' kids?

Can we have the downright concern to take off the blinders long enough to help save the church, America, and the traditions of our people?

We call ourselves persons dedicated to holiness. And that we are. So, my friends, let's confront one of the most visible, dedicated forces for dirt, filth, and degradation that pours as a flood across the minds of millions every day.

"Do you dare see the 100 horrors of Dr. Diabolo? Enter his Torture Garden and take the screen's most astonishing journey into the unknown. Bonus! Free to every patron! A package of 'Fright Seeds' for your own Torture Garden!" This is splashed across the page of my paper.

It sounds terribly "out of it" to some to say it, but here goes. I am for the pure, the lovely, the decent, the godly, the righteous, the respectable. I am against the products of hell, no matter how they come parceled. And when these products begin to gush as floodwaters over the environs of my family and my friends, I say that I have had it. Have you? Then for the sake of all that's good and worthy, don't just stand there. DO SOMETHING! □

Editorially Speaking

By W. T. PURKISER

The following is a guest editorial prepared by Rev. A. C. McKenzie, director of Christian Family Life for the Department of Church Schools, Church of the Nazarene.

A Parable of the Hunter and the Bear

Clark M. Clifford, secretary of defense in President Johnson's cabinet, recently told a parable about a hunter and a bear.

A hunter was in the forest one day and came to a clearing, in the middle of which he saw a large bear.

As he raised his rifle and took aim, the bear cried, "Wait a minute, Friend. Don't shoot!"

The hunter lowered his rifle and the bear said, "What do you want?"

The hunter replied, "I want a fur coat."

The bear agreed, "Well, that is reasonable. What I want is a full stomach. Let's sit down and negotiate."

So they sat down, and they negotiated.

After a while the bear left, alone.

The bear had a full stomach, and the hunter had his fur coat.

Clark Clifford used this parable to illustrate the caution that must be used in negotiating with the Soviet Union. It is used here to illustrate the danger that Christian families face when they let down their guard against carelessness and compromise.

Authorities on family life in the United States agree that the structure of the American home is in serious danger of a collapse. From the standpoint of the Christian this danger is ever more apparent. Every effort must be made to establish a clear-cut line between a home that is Christian and one that is non-Christian.

Statistics show us that when both parents are Christians 66 percent of their children eventually become Christians. When only one parent is a Christian, only 33 percent of their children become Christians. When neither of the parents is a Christian, only one child in 10,000 becomes

a Christian. If for no other reason, parents should be Christians for their children's sake.

A few years ago Dr. Paul Vieth, of Yale University, reported a study which should give every Christian parent encouragement, and cause all non-Christian parents real concern. He reported that a research-minded Sunday school secretary made a study of why scholars dropped out of Sunday school. In an analysis of 700 cases of Sunday school dropouts, over a period of 20 years, the secretary found that, in addition to those who had legitimate reasons, only three of the 700 had dropped out in cases where either the father or mother was enrolled in Sunday school.

In another study, he traced 69 members of a Sunday school from the time they were in the Kindergarten Department to the date of their withdrawal. It was found that more than 90 percent of the "other-than-good reasons" for leaving stemmed directly from negative parental influence, example, or act, intentionally, thoughtlessly, or selfishly.

In still another study the secretary stationed himself in front of a church, watching parents drop their children off for Sunday school, while they themselves did not remain. A recheck a year later revealed that more than 50 percent of all such children had already been lost to the Sunday school, whereas only 15 percent of those who were accompanied by their parents had dropped out of Sunday school.

Most parents want their children to grow up as Christians. Few realize, however, how important it is that they as parents participate in the religious activities which they expect of their children.

Christian parents everywhere are searching for ways to make their homes more definitely Christian. A family altar is a must where a truly devotional atmosphere is to be maintained. We are happy to announce that a new tool for Christian parents is now available.

Under the direction of the general Committee of Christian Family Life, an entirely new Christian Life Packet has been designed, and is now available from the Nazarene Publishing House. This entirely new packet contains an attractive window decal, five guidance leaflets for Christian

family life, a list of recommended books for Christian families, and a pad of reports to show what is being done to win other families.

This new Family Life Packet is in the form of a folder, designed to stand on a table or shelf as a reminder that this is a family altar home. The front cover is beautifully decorated with a picture of praying hands.

It is hoped that the head of every Nazarene home, represented by the hunter in the parable, will use the new Family Life Packet as a weapon in his defense against the pressures of carelessness and compromise, represented by the bear in the parable. It has been said that the best defense is a good offense. Let the head of every home use the Family Life Packet to shoot down the opposition which is striving to make his home something less than a center of vital Christian faith. □

The Healing Touch of Prayer

Much of this issue of the *Herald* is given to articles of particular importance to the Christian home. It would be hard to find a more timely time.

Others will have said it, perhaps better. But it is worth saying again. One of the most healing influences in the home is the breath of prayer.

Layman Charles E. Jones illustrates this point with a page from his own experience. He recalls: "One of the great blessings in my life came one night when my wife and I prayed together. I don't mean we made religious noises; we just talked to God about some things we couldn't seem to say to each other."

He remembered that he had been irritated with his wife over some small disagreement. He said, "That's why it hit me so hard. She prayed first that night and said something like this: 'Dear God, thank You for this good husband You've given me. Forgive me for not being a better wife. Help me be better.'"

Mr. Jones went on: "As she prayed, her words crushed me. I could see very clearly she wasn't at fault. I was the scoundrel. I wasn't the husband I should have been. I wasn't the father I could have been. What a great lesson!"

Then he made the point that is important here: "The only way I could begin to learn it was on my knees. If she had said those things to my face, I would have suspected her of trying a new approach to get her way."

It is in the total honesty and openness of true prayer that the members of a family group are melted and welded together.

This is, of course, more than making "religious noises." It is really talking to God. And as in

all conversation, the presence of a third party or other persons does make a difference.

I certainly do not mean the kind of thing we sometimes witness when words addressed to God are obviously meant as jabs at someone else. Whatever it is, this is not praying.

But when we lay all our defenses aside and put off the artificial front we wear so much of the time, we really learn what is meant by the fellowship of the Spirit. There is a "flowing together" of heart and mind that can be accomplished in no other way. □

I Did Not Trust

I did not trust this Christ. That cross of His
Cast unrelenting shadows, and I said:
"Life has so much of sunlight as it is—
Why trade life for this symbol of the dead?"

I did not trust this Christ. I chose to spurn
The cup He offered; for a voice within
Insisted to me: "He intends to turn
Life's wine to water—keep it tasteless, thin."

I did not trust this Christ. He said, "Deny
Yourself." Oh, how this self of mine rebelled!
I wanted all that life could offer. Why
Should He demand that my joys be withheld?

I did not trust Him, but my joys grew dim,
The wine went bitter, and the sunlight paled.
I looked for new delights and saw but Him
And trusted Him, for all things else had failed.

I trusted Him and lifted up the cross,
And lo, its shadow lighted all my path!
What paradox—that gain should come from loss,
And love divine appear through human wrath!

I trusted Him and tasted of the cup
And found a strength that I had never known.
What mystery—that every time I sup
I feel His presence! I am not alone!

I trust Him yet. Gone is the inner strife.
My vain will kneels before His wise command.
The cross is bright, the cup sustains, and life
Is infinitely better than I planned.

Lois Blanchard Eades
Hendersonville, Tenn.

Money Matters . . .

(Continued from page 6)

The third area is where your stewardship shows through. What are you doing with the money you earn? Is your credit rating good? Are you saving money for the future? Are you paying God's tithes and your offerings into your local church each payday?

I talked to a man and his wife about tithing a while ago and they said they could not afford it, although both of them earned good money. Their excuse was "bills." There were two good cars in the driveway, two television sets in the house, and an expensive boat and motor in the garage. But they could not afford to tithe. With them it was gadgets instead of God. Too many bills.

Stewardship points out priorities. Let's face it: some things are more important than others! When a home becomes genuinely Chris-

tian, stewardship becomes a serious business in that home.

Tithing is always a test of obedience—but it is also a test of faith. Are you afraid to tithe because you are afraid you cannot pay those bills?

Then you must do two things: first cut down on some of those bills. Get rid of some of your gadgets. Cut down on your foolish spending.

And second, take a step of faith. Start tithing right now, even though you know you cannot afford to do it. But do it because you are done with robbing God. Trust God to make a way—for it is His command, not mine. Pray about it! Promise God you will tithe even if you go bankrupt! Start this Sunday and stick to it—and God will bless you!

And God will somehow make your home truly Christian—even in money matters. God is faithful. Are you? □

An age-old method brings new results for San Diego church

Prescription: Prayer and Fasting

• By Jean Leathers Phillips

San Diego

THE VALUE of a prescription is measured by at least two factors—the competence and integrity of the physician who wrote it, and the pharmacist who filled it. There is no margin for error. Life itself may depend on it.

This century will go down in history, if there be any history, as one of crisis—crisis in international relations; crisis in government, law, and order; crisis in economy; crisis in education; crisis in extending the kingdom of God.

The Master Physician issued a prescription for alleviating and surmounting crises. It was on the heels of His transfiguration. Only a quarter of his original Church saw His glory. Three-quarters, in the valley below, had moved along from day to day but were unprepared for crisis needs or to implement a telling thrust into the kingdom of darkness.

The basic needs for the advancement of Christ's kingdom have not changed since then. This atomic age seems to have abundant power for the temporal, but in the spiritual realm no new or adequate dynamic has been discovered. It is still "... by prayer and fasting," and there is

proof positive wherever and whenever it is given a fair trial.

San Diego (Calif.) First Church has been enabled to "lay it on the line," but with no sense of having "arrived"—for the field of need continuously widens out before.

A "Bresee church" older than the denomination, First Church has an enviable record. It has sent pastors, missionaries, and top-level laymen around the world. It survived a move into an outlying area after staying too long downtown and seeing much of its membership leak out into eight scattered young congregations. It occupied a commodious new plant seven years ago. Its educational facilities were soon filled and double sessions are now having to be run.

A year ago the incoming pastor, Rev. Milton E. Poole, was impressed that the church needed to go deeper into God if it was to spread more widely and stand the stress of crises. Pastor Poole is the author of the book *Fasting and Spiritual Renewal* (Nazarene Publishing House). He had tested the Lord's prescription by the systematic discipline of prayer and fasting through most of his more than 25 years of pastoral ministry and put a positive emphasis upon it.

Prayer and fasting had always had a place in the life of the congregation, largely through the missionary society chapters. Pastor Poole began every-week reminders at the close of midweek prayer services. Envelopes were passed and collected with whatever loose offering came in.

Financial gain is not the full test of a program but it has a bearing. The Lord counseled that, where a man's treasure is, there his heart will be also. The reverse seems also true, that where a man's heart is, there he will put his treasure. In only nine months of the fiscal year with the usual annual contribution between \$450 and \$475, this year it totaled \$1,158. An enthusiastic congregation set next year's goal at \$1,500.

The new spiritual impact spread to the regular missionary offerings as well, though the beginning of a real upturn had come some three years earlier. This congregation, under 400 in membership, with many students and retirees, had started a march from the usual \$1,000 or less at Easter or Thanksgiving, to a top figure of more than \$2,800 at Easter, 1968.

An increasing dimension in loving concern among the church people for each other, for their families and interests, for their friends and neighbors, became evident very early and has had a steady buildup. This has led to new patterns of outreach.

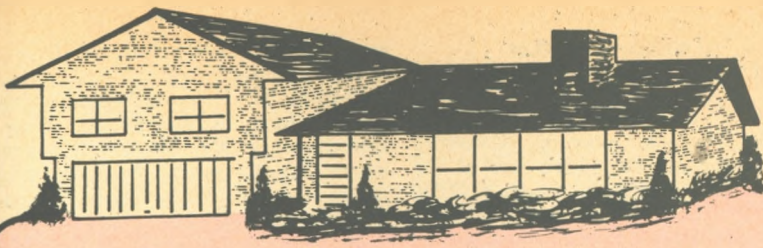
A few single business and professional people organized themselves into a class of their own, then went after others. Now it is the largest of adult classes.

The wife of a navy chaplain on foreign duty started a weekday meeting for service wives, some of whom were not in the habit of going to any church. Helpers provided child care—all in the local plant.

New converts and prospects began meeting with the pastor for Bible study and "dialogue" on a weekday forenoon at the church.

First Church hasn't had full, rolling revival yet, but it is getting sprinkles. Came a Sunday just after the Easter offering was totaled when the Spirit took over. Personal testimonies came in rapid succession and the altar filled, with no time left for a sermon.

Regular obligations cared for, a parsonage on the drawing board, the last wing of the education area to be undertaken a year hence, so that double sessions need not be continued, more new outreach plans in the making, and a preschool started with the school year to add a further arm of service—these attest the efficacy of our Lord's prescription: prayer and fasting. □



The Book Corner

AND HE TAUGHT THEM, SAYING . . .

By Willard H. Taylor. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 136 pages, paper, \$1.50.

Dr. Willard H. Taylor has with rare skill combined scholarship with a simple, readable presentation of the teachings of Jesus. The casual as well as the sophisticated reader will find real stimulation and challenge. One will be impressed with the new spiritual insights he receives.

The Sunday school teacher will find a valuable source of background material. The pastor will find the basis for a dynamic sermon series.

The chapter on "The Stewardship of the Kingdom of Life" should be required reading for every Christian. *And He Taught Them, Saying . . .* ought to be considered with high priority in the Christian Service Training program for each local church.—G. A. GOUCH. □

OVERSEAS SERVICEMEN'S RETREAT TERMED SUCCESS

"A terrific retreat" is the way Paul Skiles summed up the November 11-14 Nazarene Servicemen's Retreat held in Berchtesgaden, Germany.

Skiles, who heads up the Nazarene Servicemen's Commission, said the 146 servicemen were "one of the most interested groups we've ever had. It was a terrific retreat from the standpoint of morale and participation." Attendance was above the average for previous retreats.

Principal speaker at the eleventh annual retreat was Dr. Jack Ford, president of British Isles Nazarene College. Skiles called the response to Ford's ministry "outstanding." He noted Ford's "helpful emphasis on prayer."

Servicemen came from military installations in Turkey, Italy, and Germany. Three Nazarene chaplains did most of the planning—Maj. Leland Buckner, coordinator; Capt. Vernon Swim and Capt. K. B. Clements, program leaders.

Also in attendance were Rev. Jerry Johnson, superintendent of the Middle European District; and Rev. Roy Fuller, acting superintendent of the Italian District. Both gave reports of progress of civilian churches under their leadership.

Presidents Ford and John Nielson of British Isles Nazarene College and the European Bible College in Switz-

Faith at Home

Soul Shaping

THUNDER rode with clapping hoofbeats through heaving, black clouds and the children huddled around me on the living room couch. There had been tornado warnings and they were frightened. Each fresh roar overhead tightened my throat a trifle too.

"Mommy, what's a tornado?" Sharon asked, her four-year-old eyes widening.

And fast on the heels of that came Tom's big-brother scoff. (Well, he was two years older, wasn't he?) "It's a terrible big storm that blows everything away; everybody knows that!" He leaned closer to me.

Even the baby frowned, more puzzled at first by our sudden pause in the midst of a busy afternoon; but fear is contagious. She whimpered and crept into my lap.

In the distance, sirens screamed, perhaps in answer to the fiery licks of the sharp-tongued lightning.

How do I calm them—and myself? I wondered. I could, with unsure bravado, say, "Certainly no tornado will hit here." All the while the pelting rain and wild gales were increasing and the midafternoon sky turned to an unnatural dusk.

As so often in desperate—or even trivial—times, I rushed to His feet and asked as a child, "Dear Father, please give me the answer." There is was, of course: prayer.

We sat on the couch, my large hands cupping the inter-clasped smaller ones. All of our heads were bowed with foreheads almost touching and we prayed. It was a prayer of assurance.

When we were finished, we knew, whatever happened, we were safe in God's all-powerful, encircling arms.

The storm without beat on our small house still, and it creaked and groaned under the blows. But the storm within subsided and a rainbow of faith took its place.

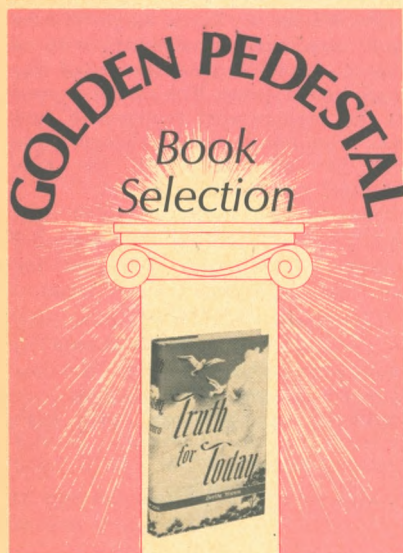
Someday, somewhere, outside of my loving arms and our home's sheltering protection, harsh storms of life will assail my children's souls. Will they remember this threatening afternoon and the fortress of prayer we built around ourselves? I believe God in His love will remind them. □



By Rosemary Lee
Worthington, Ohio

erland reported on progress in their schools.

Skiles said there was "an impressive response by those confessing definite spiritual needs" at the retreat. After his return to the United States he announced that next year's retreat would be held November 10-13 at the same location—General Walker Hotel in Berchtesgaden, Germany.—Department of Youth. □



TRUTH FOR TODAY
By Bertha Munro

Books of daily devotional messages are not rare. Only a few have become classics because of long survival. This week's title is one of that group.

Not many books can match its 22 years of uninterrupted availability. Such a record attests its right to be classified as a companion volume to the Bible for the daily quiet time with God.

Miss Munro has all the qualifications for the task of writing a book of daily devotional help. She has academic achievement, more than 50 years of teaching, high standards of Christian living, and complete commitment to God and His service. All these qualities are reflected in this volume of spiritual guidance.

Its comments are probing. If you have a weak spot in your consecration or conduct, the searching truth in these pages is sure to locate it. If you follow its directions, you will be greatly helped in "maintaining the spiritual glow."

You'll never regret starting the new year with **TRUTH FOR TODAY** and resolving to read it prayerfully every day. **\$3.50**

Order from your

NAZARENE
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SITKA, ALASKA, CHURCH DAMAGED IN STORM

Fierce winds ravaged southeast Alaska Thursday morning, November 28, ripping off the entire roof of the Sitka, Alaska, church, causing \$2,000 damage. The church did not have insurance to cover wind damage. □

MRS. A. R. MEADOR DIES

Funeral services for Mrs. Mayola Meador, 60, wife of Rev. Amos R. Meador, longtime pastor on the West Texas District, were held in Borger, Tex.

Mrs. Meador died December 4 in

an Amarillo (Tex.) hospital from a heart disease.

Rev. D. M. Duke officiated in the funeral held in the Borger (Tex.) church, where Mr. Meador had been pastor for 25 years. Assisting were Revs. Ralph E. West, Clyde Dawson, and Dr. Lyle Eckley.

In addition to her husband, Mrs. Meador is survived by two sons, Douglas and J. P.; six daughters, Miss Vermell Meador, Mrs. Nelda Rawlings, Miss Katherine Meador, Mrs. Charlotte Gassaway, Miss Reba Meador, and Miss Rebekah Meador; three grandchildren; her parents, Mr. and Mrs. James A. Dickson; one brother; and five sisters. □

A New Kind of Ministry

● By Kenneth S. Armstrong
Pastor, Detroit First Church

MORE THAN half the hospital beds in the United States are filled with people who are incapacitated by mental and emotional anguish. Our streets and homes are populated with masses of men, women, and children whose lives are wrenched by seemingly insoluble problems that keep them in great pain.

There is no promise that this condition will cease to be. To the contrary, the speed and quality of contemporary life being what they are, we are more likely to be flooded in the years ahead with a greater wave of *disturbed* children, *disturbed* youth, *disturbed* marriages, and *disturbed* elders than we have yet experienced.

The time has come for the Church to be *disturbed* about these human beings who live in all kinds of shadows, fighting their ghosts of fear, suspicion, and guilt. The Church has something wonderful to say to these

people, but the Church must use the language and instruments applicable to the situations in which these people are found.

Two years ago in Detroit, Mich., a young man was moved with compassion for these "hurting, sometimes almost helpless, people." He was motivated by a vision to do something concrete for people who need professional help for their personal problems. He offered to his church an equity in an office building if it would develop a Christian ministry of guidance and counseling.

The board of Detroit First Church of the Nazarene met and voted unanimously to create this ministry envisioned by Mr. Paul Hamlin. A beautiful suite of offices was secured and furnished. A search for personnel was initiated. A program was developed, and in September of 1967 the Metropolitan Guidance Center became an established and function-

DR. GLENN CHAFFEE, director of Detroit First Church's Metropolitan Guidance Center. "Attempted suicides have been thwarted; broken homes have been mended; confused men and women have found new direction."



ing ministry of the First Church of the Nazarene.

Dr. Glenn Chaffee, a counseling psychologist who had served for many years in the pastoral ministry, was secured to be the director of the Center and through his leadership a professional and competent staff was secured. Today a staff of four qualified therapists "meet the needs of people where they are." Attempted suicides have been thwarted; broken homes have been mended; confused men and women have found new direction. *Redemption is a reality* for many who were nearly lost.

Dr. Chaffee holds that the secret to the outstanding success of the Center can be attributed to two things. First, the Center has held high professional standards for its staff. Relationships have been established with the Merrill-Palmer Institute, practicing psychiatrists, clinical psychologists of long experience, and educational institutions. Second, the spirit of the Center is marked by an earnest compassion and a sensitivity to man's deepest hurt. Operating within this frame of reference, the Center has been able to serve missionary organizations, ministers, youth groups, churches, and all kinds of people—Catholic, Protestant, and Jew.

The Metropolitan Guidance Center is now in its second year of ministry.

There is no longer a question as to whether or not such a service can exist. The problem is developing adequate means of ministering to the needs of a crushed and broken humanity.

"Our greatest challenge is to secure a sufficient and qualified staff. We desperately need several more people, for we simply cannot meet the growing demands of the masses who need help." Dr. Chaffee indicates that all that can be done now is to put those seeking help on a waiting list, and some of them need immediate assistance. In addition, the services of the Center must be expanded. "We need to hold more pastoral seminars. We ought to be thinking about a suicide prevention program. We must do more with programs of guidance for youth preparing for marriage, their life's work, and Christian service. We cannot provide these services without an adequate staff."

The suffering people of the world were the special concern of Jesus of Nazareth. The Church cannot ignore them in the tragedy-drenched twentieth century. The Detroit First Church of the Nazarene, 18751 Fenkell, Detroit 48223, continues to be inspired with this new kind of ministry. "This is *Redemption* that is real." □

"Moon Trip" Takes Church Higher Than the "Ceiling"

"ASTRONAUT" Leon Hale, Lithopolis, Ohio, layman, stands before rocket after successful "trip to moon" helped church exceed its ceiling goal in pledges for new church ceiling.

A NEW IDEA for securing pledges for a suspended ceiling was created by Rev. Clem H. Dozer, pastor of the Lithopolis, Ohio, Church of the Nazarene. The way it actually turned out, Pastor Dozer had a more difficult time finding a model rocket than he did raising the money. Dozer said he got some strange responses when he called a Columbus firm which manufactures rockets for the government's space program. A sheet-metal firm finally produced a nine-foot rocket out of galvanized steel.

Pastor Dozer and two laymen, Alfred Whitt and Harold Miller, sat at a "control station" at the front of the church, to "keep in touch" with "Astronaut" Leon Hale, whose voice was heard from a speaker in the large metal rocket, and in return reported the rocket's progress to the congregation. "Mechanical trouble" (lapses in the drive) was indicated by a red light on the control board. Additional pledges "solved" the trouble.

As pledges came in from the audience, a small paper rocket on a string moved toward a simulated moon in

the opposite corner of the room with the goal—\$1,000—printed on it. When the goal ceiling was finally exceeded, and \$1,015 was raised in pledges for the new church ceiling, "Astronaut" Hale continued to report his return trip through the three men at the control station, and following his reported "landing" nearby, Hale suddenly stepped out from the back room to the giant rocket, complete with flight uniform and helmet—a rewarding surprise to the congregation for the successful flight.

The entire event was covered by a story and pictures in the Columbus *Citizen-Journal*.

Preparatory to the installation of the new church ceiling, the nine-foot rocket was mounted outside in front of the church over a sign reading, "These Times—God Is Able." □

OF PEOPLE AND PLACES

REV. VIRGIL L. SPRUNGER, an alumnus of Olivet Nazarene College, and for the past 10 years the Protestant chaplain of the Illinois Training School for Girls at Geneva, was recently honored as outgoing president of the National Chaplain's Association for Youth Rehabilitation. The occasion was the national convention of the association held at Gatesville, Tex., in October, at which time Sprunger was made an honorary citizen of the state of Texas and awarded a "Texas hat." During his Texas stay, he appeared on several TV programs explaining the type of work done by chaplains represented at the convention, who are working with either delinquent or dependent youth, in both public and private institutions in 50 states. □

REV. DON SCARLETT, SR., completing five years as pastor at Ravenna (Ohio) First Church, was provided a trip to the Middle East by his congregation recently. Highlights of the trip were visits with two missionary families in Beirut, the Karkers and the Lathrops, and picture taking of the beautiful new church nearing completion in Jerusalem. Ravenna First Church also recently completed an outstanding revival with Rev. Forrest McCullough and DeVerne Mullen as workers. □

NEWS OF REVIVAL

PASTOR BILLY FERGUSON of the Houston Irvington Church reports a very successful revival with Rev. Emmett Taylor of Oklahoma City as evangelist. The church was uplifted and 25 seekers found help at the altar of prayer. □

FARMLAND, IND., church recently experienced one of the best revivals in its history, according to Rev. Don



Mishler, pastor. Special workers were Rev. Grant Barton, evangelist, with Dwight and Norma Jean Meredith conducting the musical program. All were most effectively used by the Holy Spirit as the church was noticeably stirred and united, new people reached, and divine healings reported. □

REV. W. LEE GANN, superintendent of the Hawaii District, was engaged in four campaigns the past fall in Hawaiian churches. It is reported that outstanding revivals were experienced in each place with many souls seeking God. □

WASHINGTON, D.C., FIRST CHURCH OBSERVES SERVICEMEN'S SUNDAY

November 10, Servicemen's Sunday, was fittingly observed in the nation's capital with representatives of all service branches participating at Washington First Church. Chaplain Clifford Keys, who directed the service, was ably assisted by uniformed men of the air force, army, marines,

navy, and various military sub-branches.

Reminiscences of the old-timers contrasted sharply with the experiences of younger men, but the consensus was that God is able to supply grace and to preserve the spiritual integrity of service people who are fully committed to His will. □

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WISCONSIN—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

MOVING MINISTERS

Clinton R. Hale from Bowling Green (Ky.) Immanuel to Clarksville (Tenn.) Park Lane.
James Hamilton from Wichita, Kans., to Hermosa Beach, Calif.
Seigel Lawson from Cenchrea, La., to Morristown, Tenn.
James E. Lucius from Pearson Chapel, Miss., to Fulton, Ky.
Carl Lytle from El Segundo, Calif., to Sunnymead, Calif.

VITAL STATISTICS

DEATHS

MRS. GERTRUDE TOEPFER, 71, died Oct. 23 in Kingfisher, Okla. Funeral services were conducted by Rev. Forrest Woodward. She is survived by her husband, Ernest, four sons, five daughters, 28 grandchildren, and three great-grandchildren.
SPENCER N. CLARK, 47, died Oct. 15 in an auto accident in Mundelein, Ill. Funeral services were conducted by Rev. R. T. Harrell. Surviving are his wife, Virginia; five daughters, Mrs. Linda White, Mrs. Elizabeth Doan, Cecelia, Jeanine, and Jennifer; and one son, Paul.



REV. BENJAMIN FRANCIS GRAHAM, 82, died Sept. 13 in Jacksonville, Fla. Funeral services were conducted by Rev. J. D. Havener and Rev. R. E. Zollinhofer. Survivors include his wife, Rev. Mattie Lee, a sister, and two brothers.

MRS. RUBY ROBERTSON, 65, died Nov. 22 at Seattle. Funeral services were conducted by Revs. E. E. Crawford, W. D. McGraw, and Roy Litsey. She is survived by her husband, Rev. Neil M.; two sons, Rev. Ivan K. and Rev. Colin K.; one daughter, Mrs. Sheila Stratton; six grandchildren; a brother; and a sister.

CHARLES L. YEIDER, 91, died Oct. 5 in Long Beach, Calif. Funeral services were conducted by Rev. Ponder Gilliland and Rev. E. E. Mieras. Surviving are his wife, Ethel; three sons, Rev. Roy I., B. C. Kenneth, and Don; three daughters, Mrs. Sabina Erickson, Mrs. Lois Cowen, and Mrs. Viola Hess; 19 grandchildren; and 43 great-grandchildren.

MRS. CORA NORELL, 54, died Nov. 19 at Independence, Kans. Funeral services were conducted by Dr. Dean Baldwin and Dr. Ray Hance. Survivors are her husband, Rev. Clifton A.; one son, John; two daughters, Martha and Mary; four grandchildren; one brother; and four sisters.

REV. A. C. ROWLAND, 56, died Nov. 13 in Oklahoma City. Funeral services were conducted by Revs. W. T. Johnson, E. L. Duby, and Maude Stuneck. He is survived by his wife, Marie; a son, Terry C.; two daughters, Mrs. Jasper White and Mrs. Phillip Shomo.

BIRTHS

—to Earl and Sharon (Jenkins) Garner, Chula Vista, Calif., a daughter, Cyn Dee Lee, Nov. 23.

—to Rev. and Mrs. Ridge Ireland, Jr., Buena Park, Calif., a son, Ridgeley Paul, Nov. 12.

—to Fred and Jo Ann Cunningham, Georgetown, Ohio, a son, Scot Mervin, Nov. 14.

—to Doyle and Sue (Glendenning) Williford, Channelview, Tex., a daughter, Daphne Gay, Nov. 17.

—to Rev. and Mrs. Walden Chandler, Bethany, Okla., a daughter, Evelyn Fern, Nov. 5.

—to James and Roberta (Hunter) Hale, South Bend, Ind., a son, Jeffrey Lowell, Nov. 16.

—to Ray and Claire (Phillips) Hendrix, Kansas City, Mo., a daughter, Christine Renee, Dec. 3.

—to Evangelist and Mrs. Harold Frodge, Fairfield, Ill., a daughter, Eva Lee Beth, Nov. 24.

MARRIAGE

Jean Scroggins and Vernon Elmore, Baldwin Park, Calif., Nov. 22.



"Showers of Blessing"

Program Schedule

Dr. William Fisher

January 5—"God Knows, and That's Enough for Me"

January 12—"That Old-time Religion"

ANNOUNCEMENTS

RECOMMENDATIONS

Gary and Linda Brown, formerly with the Kingdom Heirs Quartet, are both commissioned song evangelists. They will be available starting January 1. Contact them at Lynn Gardens, Rt. 4, Kankakee, Ill. 60901; or call 815-939-4398.

Rev. Harold Richardson is entering the field of evangelism, and is available for revival work, holiness conventions, and weekend meetings. He is a sane, spiritual preacher of the Word. Contact him at R.R. 8, Box 437, Muncie, Ind. 47302.—Fletcher Spruce, Northeastern Indiana District Superintendent.

Dr. and Mrs. Leon Chambers, who are now teaching at Gadsden State Junior College, will be entering full-time evangelism on June 1, 1969. Dr. Chambers has had wide experience as an evangelist and camp meeting speaker, and was professor at Trevecca Nazarene College for a number of years. Contact him at 308 Mountain Dr., Gadsden, Ala. 35901.—Reeford Chaney, Alabama District Superintendent.

Rev. James A. Forman is entering full-time evangelism in June, 1969. He is an ordained elder, a good preacher, and has held several good pastorates. His address is 220 Padenreich Ave., Gadsden, Ala. 35901.—Reeford Chaney, Alabama District Superintendent.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Orville W. Jenkins.

NEWS OF RELIGION

You Should Know About . . .

STATE ARRESTS RADIO EVANGELIST ON FOOD, DRUG CHARGES.

Curtis Howe Springer, known coast to coast as a radio evangelist and founder of Zzyzx Mineral Springs in the Mojave Desert, was arrested on charges brought by the California Department of Public Health.

Officers served a warrant on the 72-year-old resort owner which listed 65 counts of false advertising and misrepresentation in the distribution of health foods from his processing plant.

The department's Bureau of Food and Drug Inspections said the evangelist was guilty of unlawful advertising of products represented to have certain effects on particular diseases, failure to properly label products alleged to contain vitamins, misrepresentation of drugs, misleading statements in connection with drugs, and failure to file applications for new drugs.

Dr. Springer was booked at the Barstow sheriff station and released on \$6,250 bond.

The Justice Department entered into an early investigation of several months because officers said the blue-eyed, ruddy-faced promoter is accused by the Bureau of Land Management of laying out a complete town—Zzyzx (which name he invented as "the last name in the English language")—on federal land to which he has no claim. The bureau is seeking to collect \$34,187 in damages and back "rental" from Springer for 24 years of unauthorized use of 12,000 acres of government property in the desert several hundred miles east of Los Angeles.

On that land Springer has built a 60-room hotel, resort, food processing plant, lake, church, radio studio, and several structures. He is heard daily on 221 radio stations in the U.S. and on 102 stations in foreign countries. An estimated 14 million people listen regularly to his colorful variety broadcast. □

TRACTS STOP GUNMEN'S BULLET. Two youthful robbers twice fired a 22-calibre revolver at Rev. Ross Owens, a Baptist minister in Compton, Calif., but the clergyman walked away unhurt.

"I was supposed to fall over and die—but nothing happened," he said. Instead, the youths robbed Owens of \$1.27.

Alerted police rushed to the scene in time to capture the bandits. They found a hole in Owens' coat but no blood. Then the minister pulled out a sheaf of gospel tracts and discovered they had absorbed the impact of the bullet.

The slug lay harmless in the bottom of his shirt pocket.

"It was a miracle," said Owens. "And I'm sure those two young men believed it too." □

106 YEARS AGO TODAY, New Year's Day, January 1, 1863, Abraham Lincoln signed the Emancipation Proclamation to free the slaves. □

". . . in the last days perilous times shall come . . ." (II Timothy 3:1-5).

JAZZ WORSHIP SERVICE HELD DURING WCC SYMPOSIUM—A congregation of Protestant laymen from the metropolitan area differed sharply in their response to a jazz worship at the Interchurch Center in New York.

The noon service was part of the all-day symposium for laymen called by the World Council of Churches to discuss the implications of its fourth assembly at Uppsala.

For some, the first shock came as they entered the Norman Vincent Peale chapel and were confronted with a bass fiddle, a jazz drum set, and a grand piano silhouetted against the granite altar.

Some of the congregation—largely an "over-50" age-group—looked on with obvious interest. Others sat rigid in disapproval. When it was all over, a few worshippers dashed from the doors as though fleeing desecration. But a sizable group moved to cluster around the musicians and express appreciation. □

Late News

OF PEOPLE AND PLACES

DR. AND MRS. GLEN IRWIN have arrived in New Guinea to aid the medical staff. Mrs. Irwin is a registered nurse and has experience as a nursing instructor. □

DAVE LAWLOR, artist and photographer at the Nazarene Publishing House, continues to recuperate from brain surgery he underwent at a Kansas City hospital in October. He is continuing some of his work at home and has gone to the hospital nearly every day for treatments. His brother, General Superintendent Edward Lawlor, reports that Dave's outlook continues bright and his faith strong. He credits the prayers of Nazarene friends for his strong recovery. □

NAZARENE SERVICEMEN killed in Vietnam reached a disheartening total of 55 when 39 more names were added to the memorial plaque in 1968. At the year-end more than 8,250 Nazarene men were in the armed forces. □

GENERAL SUPERINTENDENTS ORGANIZE BOARD

The Board of General Superintendents held their annual meeting December 9-13 at the Denver Hotel in Denver, Colo.

The board was organized by the election of the following officers: chairman, Dr. V. H. Lewis; vice-chairman, Dr. George Coulter; secretary, Dr. Edward Lawlor.

The other three members of the board are Dr. Samuel Young, Dr. Eugene L. Stowe, and Dr. Orville W. Jenkins. □

ARSONISTS STRIKE CHURCH

Fire struck the Charleston (W. Va.) Davis Creek Church at 2:30 a.m., December 6. While the building sus-

tained substantial damage, it was confined to the choir and adjoining rooms and a second-floor auditorium which served as a youth department.

Arson is suspected by the investigators, and the church safe, which contained no money, was damaged by an attempted theft. Adequate insurance to cover the loss is reported by the pastor, Rev. John Howald. Repairs were begun immediately, and the congregation was not required to miss any regularly scheduled services. □

GENERAL BOARD SESSIONS SET

The forty-sixth annual session of the General Board of the Church of the Nazarene is called to meet at 2 p.m., Monday, January 13, 1969, in the auditorium of the General Board Building, Kansas City.

The business of the opening meeting and the Monday evening 7:30 meeting will be to hear the reports of the general superintendents, the general church officers, and the department executives. The next business meeting of the General Board will then convene at 7:30 p.m. Tuesday.

Wednesday will be given over to additional department meetings, if needed, and the closing General Board business meetings.

The church is requested to make a matter of earnest prayer this first annual meeting since the election of the new General Board at the recent General Assembly. Please pray that God's Spirit will rest upon the church's general leaders as they gather to seek His will for the church in these times.

—B. EDGAR JOHNSON
General Secretary



FIRST CHURCH OF THE NAZARENE IN MIDLAND, MICH., broke ground Sunday, November 24, 1968, with General Superintendent V. H. Lewis turning the first shovelful of earth in the ground-breaking ceremony. He was invited to return for the dedication in 1970. Construction is to begin in March of 1969. The estimated cost of the project is \$400,000. In the photo Julius F. Blasy, mayor of Midland, is turning the sod. Looking on from left to right are David Eigsti, chairman of the building committee; Dr. Fred J. Hawk, Michigan district superintendent; Burton Osborne, member of the building committee, representing charter members; the Rev. J. D. Cook, pastor; and Dr. Lewis.

DISTRICT SUPERINTENDENTS' CONFERENCE SCHEDULED

Following the annual meeting of the General Board, the district superintendents of the Church of the Nazarene will hold their annual conference January 16-17 at the Glenwood Manor, 9200 South 69 Highway, Overland Park, Kans., adjacent to Kansas City.

The conference will be preceded by a district superintendents' luncheon Wednesday noon, January 15, in the lounge of the Nazarene Theological Seminary in Kansas City. □

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE BEGINNING OF THE GOOD NEWS

(January 5)

Scripture: Mark 1:1-20 (Printed: Mark 1:1-13)

Golden Text: Mark 1:14-15

INTRODUCTION

Christianity is good news, having "Jesus Christ, the Son of God," for its subject and "you" for its object. News requires broadcasters, witnesses, voices. In the Scripture lesson three voices tell the news.

1. The voice in the wilderness (vv. 3-8)

John the Baptist calls upon Israel to "prepare . . . the way of the Lord" by repenting of sins and believing on the coming Messiah. Messiah would also be a Baptizer, pouring out the Holy Spirit upon believers.

In the wilderness of this century, in this wasteland of abandoned faith and morals, we need voices crying, "Repent!"

2. The voice from the heavens (vv. 9-11)

Jesus is "baptized of John in Jordan." The Spirit anoints Him, and the Father speaks from heaven—"Thou art my beloved Son, in whom I am well pleased."

The sinless Jesus undergoes a baptism of repentance! Thus He identifies himself with sinners. Symbolically at Jordan, literally at Calvary, He enters death as the Substitute for sinners. As such He pleases the Father. The voice from heaven accepts the sacrifice for sins.

3. The voice of the Lord (vv. 14-20)

With John silenced, Jesus comes "preaching the gospel," calling men to repent and believe. The King is present—therefore the "kingdom of God is at hand." The gates of new life are opened. The new age has dawned!

He calls His first disciples. Fishermen become fishers of men. "Straightway he called them." "Straightway they . . . followed him." There are more voices now to proclaim good news.

CONCLUSION

Today He calls us to follow Him, to proclaim Him, to be voices for the gospel. There is no other salvation. There is no higher privilege. Tell the good news! □

Conducted by W. T. Purkiser, *Editor*

Do the ex officio members of the church board (Sunday school superintendent, presidents of the missionary society and NYPS) have a right to vote on all questions and motions coming up, or only on those which relate to their own departments?

The ex officio members of the church board are members, and have the right to vote on all items of business presented.

Why or what for did Jesus have to be crucified?

I'm not sure I see the point of your question. The necessity for Christ's death was the provision of a sacrifice for sins that would be available for all men and never need to be repeated.

This is the constant theme of the New Testament from the Gospels to Revelation (Matthew 20:28; John 1:29; Acts 4:10-12; Romans 3:23-26; I Corinthians 1:18-31; Hebrews 9-10; I Peter 1:18-21; Revelation 12:11).

The "why" and the "how" of it all have been debated across the centuries. But the "that" of it is so certain it seems like no one in his right mind could deny the fact.

"Christ died for our sins" (I Corinthians 15:3), and apart from His atoning death we could never be reconciled

to God.

As to the method of His death (crucifixion), the predictions and types of the Old Testament indicated that it would be a sacrifice involving the shedding of blood (Leviticus 17:11), a public execution (Psalms 22:13); it would involve the piercing of hands and feet (Psalms 22:16); no bones would be broken (Exodus 12:46 and Psalms 34:20); and it would be a death of agonizing travail (Isaiah 53:11).

Conceivably, some other method of execution might have fulfilled these terms, but none so completely and literally as the Roman mode of capital punishment for subject people, crucifixion.

According to Acts 15:28-29, it seems the most important matter for the new Gentile Christians involves abstaining from what has been offered to idols, from blood, from what has been strangled, and from sexual immorality. Please explain the meaning of "what has been strangled."

This is a reference to the Old Testament requirement that, in slaughtering animals for meat, the blood must be drained from the carcass (Leviticus 17:10-16), a provision that was not met in the case of animals that either died of natural causes or were strangled.

The reference to this in Acts was not a reinstatement of the Levitical law of ceremonies and ordinances from the Old Testament (Romans 10:4), but was a necessity for any kind of table fellowship between Jewish and Gentile Christians.

Please advise the whereabouts of the original stone tablets on which the Ten Commandments were written.

Completely unknown.

By "original" stone tablets, I suppose you mean the tablets placed in the ark of the covenant by Moses (Deuteronomy 10:3-5).

The ark and all its contents disappeared when Nebuchadnezzar destroyed Jerusalem and burned the Temple in 586 B.C. It has never been found.

The holy of holies in the second Temple and in "Herod's" Temple was empty, indicating that the Jews returning from exile in Babylonia in the fifth century before Christ did not have possession of the stone tablets or the ark

that contained them.

It is probably useless to speculate as to why God would have permitted these artifacts to disappear. One answer is probably the incurably idolatrous tendencies of the human soul. We do know that Hezekiah had to destroy the brazen serpent Moses had made in the wilderness because the people began to use it as an idol (II Kings 18:4).

More important than the law written on stone tablets is the law written in our hearts (Jeremiah 31:33; II Corinthians 3:3).

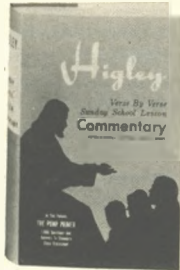
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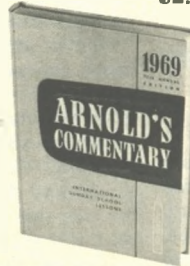
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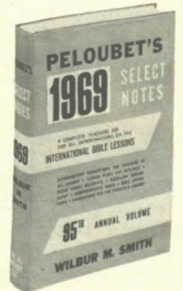
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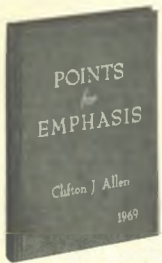
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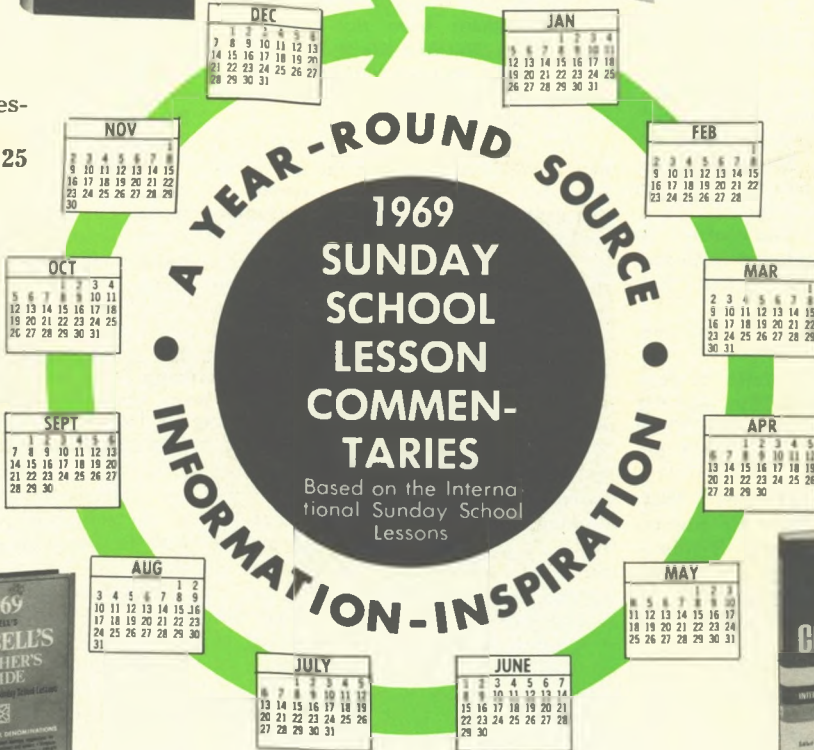
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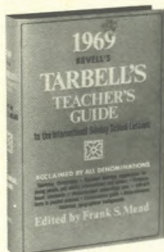
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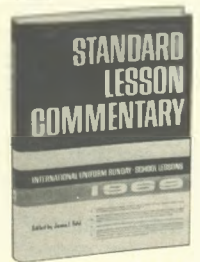
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